582 time of the study. I have no information about the marital history of
[114] the men included in the genealogies. This is particularly important if
[586] we realize that the frequency of divorce in the area is quite high and that there is a certain prohibition against ever marrying within a certain degree of relationship of his first wife.

582 According to the Koraan, a man is forbidden to marry certain
779 classes of women. Some of these women are permanently prohibited and others are only temporarily so. Marriage is forbidden with what are called the "maharem" (sing. mahram or non-marriageables). They are one's female ascendants and descendants; the former wives of one's ascendants or desendants; one's sister and the female descendants of one's sister and brother; one's paternal and maternal aunts and the sisters and aunts of the ascendants; one's mother-in-law and all female ascendants of one's wife. Marriage with the first cousin and the half-brother's half-sister (from another marriage) is therefore permitted. The second category of
[853] forbidden women are those related to the man by nursing. The wet nurse takes the place of the mother, and her relatives are treated as if she was the actual mother of the person in question.

In addition to the above, there is the prohibition of the simultaneous marriage of two women who are related to each other to the extent that had one of them been male and the other female, they would have come to the forbidden degree in marriage. This latter prohibition is not a permanent one and is restricted to the marriage of the two women at the same time. As soon as the marriage with one of them is dissolved, there is no prohibition on marrying the other one. Yet, although aware of the lecense given by the Islamic law to such marriage,

6: Peters E-5 (1948-1950) 1965 MT9 Libyan Bedouin MT9
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surface water in jerry cans, bringing them back to the tents, one at a time, on their backs. Clothes are kept clean in the desert, and the women do the washing.

The care of children from birth until they are a few years old is the responsibility of the woman. Childbirth causes a minimum interruption in the daily sequence of a mother's activities. The child is breastfed if the mother has milk; if not, a wet nurse is sought or goat milk is substituted. Other than the time given to feeding it, the infant does not take up much of the mother's time. It is placed in a hammock slung between the centre poles of the tent and rocked by the mother as she passes to and fro. If nursing in illness is required, the mother devotes herself to it; her other tasks must then be performed by another woman.

As children acquire mobility, and at a time when, perhaps, the mother is pregnant again, they become so fractious one with the other that if help was unavailable the nervous strain could seriously disrupt the normal routine of work. During the early years of marriage, when daughters are still too young to look after their small brothers and sisters, the grandmother's help in child-rearing is invaluable. Too old for the arduous tasks of the daily routine, she may assist in teasing and spinning the raw wool, but it is in her role as nursemaid that she assumes importance. Children of both sexes are given the comfort of suckling at her breast, receiving attention and care for which the young mother could not possibly afford the time.

Caring for children takes up little of a man's time, and is mostly incidental. The woman, on the other hand, devotes relatively little of her time to the animals. She does the milking in spring — of camels, sheep and goats — but herding is not her responsibility, save for partly tending goats. Goats, when they are in the vicinity of the camp, are looked after by boys and girls of about eight to ten years of age. In springtime when they have dropped their young, or if some of them have to be retained in the camp at night for various reasons, the woman makes a brushwood enclosure at the side of the tent and sees the goats safely inside before nightfall.

A catalogue of the tasks for which women are responsible may not seem very impressive; the number of tasks is not excessive, but the persistence of the routine bends the backs of most women. Paradoxically, any suggestion that men should take over female tasks would strike them as absurd. Assistance from one of the same sex is always a welcome relief, but the abrogation of a particular task by men would be interpreted by women as the loss of a right. For, in the division of labour, it is not merely that tasks are allocated between the sexes for expedient reasons, or in consideration of the labour involved or because tasks which can be performed in the vicinity of the camp are left to women; division of labour would not make sense on these grounds, however strong they may be in Bedouin sentiments. Each task which falls to the lot of woman constitutes a right exclusive to her. Fetching firewood is not only a chore; it is a woman's prerogative. The insistence that only a woman can undertake certain tasks has nothing to do with her liking